

Christianity and Crisis

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The Divided Church in One World

DESPITE all the sermons preached and all the editorials written after the recent awesome unveiling of atomic power, there are few signs that there has been any adequate recognition of the new and imperious necessity for Christian unity on a scale never yet dreamed possible.

If the power of the Japanese imperialism is recognized as having been sufficient to bring to an end all non-Roman Church division in Japan, how does it happen that the power of atomic energy—which abruptly terminated Japanese imperialism—should not be recognized as the enormous threat that it is to all civilization and in particular to Christianity as now organized in the world? Is Raymond Fosdick far wrong when he says it is now “one world or none”?

We have just attended a three day annual session of a national interdenominational body in a neighboring nation. Despite highly intelligent discussions and forward-looking actions, there was scarcely a reference to the consequences for religion of the newest and most momentous of man's scientific discoveries. There was evidenced little if any sense of increased urgency with respect to the achievement of Christian unity.

Biblical students recall that fire and earthquake and other devastating forces were recognized long ago as being less likely to express the mind of the Eternal than “the still small voice.” But they also know that man never has been able to defy history through which God has often spoken.

Is God not speaking to the divided Churches through history now? And yet in these recent months during which the echoes of three atomic explosions have gone around the world, how few are the evidences that Christian leaders have had their ears open!

This is all the more puzzling since the story of recent developments shows that what the fear of the Lord or the love of the brethren cannot accomplish, the fear of a common adversary does accomplish with respect to Christian unity.

What evidence is there of the truth of this apparently cynical statement? Plenty. Reference has already been made to the unification of the Church

in Japan under governmental pressure. The Church of Christ in Japan which resulted from this pressure seems to have been accepted there and in the Western world with few serious and no effective objections. American missionary agencies related to work in Japan have already worked out a method of dealing with the newly united Church. Everyone expects the union to endure unless force is applied in the opposite direction from without.

In most lands where persecution was severe, a degree of unity was achieved among the Churches which discovered that they had much more in common than they had ever realized before. From first to last, and over a wide ecclesiastical and theological range, they manifested unity in ways highly significant and unprecedented since the Reformation. Holland, France, Belgium, Norway, Hungary and Germany all afford dramatic illustration of this.

In other lands where there was no persecution but where the cataclysm of modern war brought wholesale destruction, those Churchmen whose buildings were intact showed an unwonted hospitality towards those whose sanctuaries lay in ruins. Roman Catholic Churches welcomed Protestant congregations, Anglo-Catholics accommodated Congregationalists; many less widely separated Church bodies united in common worship for long periods or permanently.

By general consent of her public, not more than 15% of whom are intimately related to the Churches, England has a basic outline for religious instruction in its tax supported schools. This is under the Education Act of 1944 calling for universal religious training of youth. The pressure of the situation revealed by the war—of a startling subsidence of moral foundations and the rise of a kind of secularism which threatens both freedom and democracy—has had notable effect upon the divided Churches. In times past they distrusted each other more than they feared the secularization of youth. There, as here, they barred the way to religious training of most young people because each could not have the final say as to what should be incorporated in the training courses!

Coming still closer home we find that under war conditions in the United States and with our forces

overseas an amazing amount of close cooperation has proved possible and many theoretical barriers have come down—particularly under battle conditions where the usual ecclesiastical tithing “of mint, anise and cummin” is too palpably absurd to be permitted at all.

Clearly, then, history shows that the barriers between the Churches are not so insurmountable as many suppose. The sad thing is that the Churches have to wait to be forced by circumstances—usually tragic or holding the threat of tragedy—before they will do what they ought to do in full freedom and without external pressure.

If they only knew it the pressures set up by the release of atomic energy surround them now with a menace so great and so real that one wonders how they can play Rip Van Winkle.

One sees again the tears of Jesus as he looked upon the city of Jerusalem all oblivious to the doom which awaited her. Her people “knew not the time of her visitation.” They refused to recognize the things that belonged to their peace. When the Master desired to gather them they would not be gathered and doom descended upon them irrevocably. Do the Christians of the one world of 1945 know the time of their visitation? When the Master seeks to gather them are they still among those who “would not”? And will their house not be left desolate if they persist in this incredible obliviousness to danger?

What has been said is not to be construed as meaning that we overlook the progress that has been made in Christian unity. Nor is it to imply that only unity is enough. We desperately need more and better Christians as well as more united Christians. But there are left enough who have not bowed the knee to Baal. Were *they* united, the power they would wield would be tremendous. What has been accomplished in that direction would be noteworthy in a slow-moving age. Measured not in terms of years but of decades it is impressive and heartening. But this is not a slow-moving age. It is an age which telescopes time and space. When Eisenhower addressed his admiring fellowcountrymen after flying home from Germany in fourteen hours he remarked: “Trouble is just fourteen hours away!” And he ought to know.

The glacial leisureliness with which the Church approaches the problem of creating community within her own household, is all out of tune with the days when planes fly faster than sound. One recalls the remark made by an eminent Churchman at the close of the 1937 Edinburgh Conference on Faith and Order: “Now we can rest for ten years!” Yet even as he spoke the Church universal was entering a testing period of such deep tragedy as none but the early Church has known.

Would it not be well to revise our theories as to what is and what is not possible in the realm of Christian unity? The multiple instances of recent history show what rapid progress can be made under external pressures. They give the lie to those who insist that only a glacial leisureliness is possible. To achieve any kind of world community—which could be trusted to use atomic power constructively—there is but one realistic hope and it lies in a Church which shall itself have realized world community.

H. S. L.

Brothers or Bombs

HAROLD L. TRIGG

THE triumphant conclusion of World War II brought once again the opportunity to choose between another World War and enduring world peace. World-peace enforcement organization may help temporarily but not permanently. The destruction of Hitler and Hirohito will not suffice. The masses of mankind must have no desire to follow Hitlers because they will be provided the opportunity to live a satisfying life. The world must do more than hold a gun over would-be aggressors. It must eliminate the cause of and desire for aggression. It must find quickly a basis for brotherhood that will bind all men—Jew and Gentile, black and white—together in cooperative effort toward common humanitarian goals. It must recognize and use the ties that bind all men together in universal peace.

If the genius of Western civilization is used to refine the weapons of destruction in the same extent and precision in the next 25 years, as in the last, invasion to conquer will be ancient history. Invasion will follow conquest. Rocket and jet propelled demons of war will destroy a country from a distance of thousands of miles and the armies of the aggressor will land only for occupation.

Today it is a sheer choice of Brothers or Bombs for tomorrow. Interracial brotherhood is essential to any program for building world peace. It is possible for America to begin the building of World Peace by starting at home with its Negro population. Plans and patterns tested in this experience will serve in good stead in solutions over wider areas.

The Negro, himself, suffers his chief handicap in his confused thinking. His concentration upon what is levied him by others beclouds the vast horizon of opportunities to do for himself. He is fed constantly with what is *due* him, but seldom, if ever, with what *he must do for himself*. His failure to seriate his wants and ambitions, in order of greatest to least importance, finds him seeking first the goods and services that few can use, and ignoring those which are of first importance to all. The privilege to eat a \$10 meal drives him into court, but the urgent need for adequate food, clothing and housing for 13 million merely elicits excuses and incriminations. The mass Negro is merely a justification for vocalization.

We hold tenaciously to the traditional misconceptions that (1) The problem is racial; (2) The problem is Southern; (3) The problem is American; (4) The interaction between two groups is dangerous; and (5) Certain groups are inherently limited to certain spheres of activity.

It is not a race conflict, but the striving of all men who face want and fear to identify themselves with the existing focus of power in local, national or world society, so that they may have the sense of belonging to a social and economic order which insures food, clothing and shelter; safety from violence to person, freedom to develop God-given ability and the expression of this ability in activity which provides satisfying living. It stems from the human desire to improve one's "place," if that "place" is synonymous with inferiority and insecurity. It is the urge that drove men in the past from Europe to America.

It is not Southern. It is the churning power in the breast of men—white, black and red—both North and South who are not sure of food and warmth for themselves and their families beyond today.

It is not American alone. It is world-wide. It will bring the teeming millions of China, and India and Africa, surging up to the bar of justice, as meted out by the "Big Five" in the next twenty years, seeking the things that free men from the shackles of fear and want, so that their spiritual selves may grow upward without obstruction instead of in lateral and personal conflict.

If thirteen million Negroes were suddenly eliminated from the American scene, the world would still face the problem of interaction between one-third white and two-thirds non-white population.

It is not the desire to receive a hand out from a benevolent despot. It is the urge to work out individual destiny in social harmony.

It is the vital impulse, which under proper direction, will produce world brotherhood instead of annihilating bombs.

Probably the most subtle of all the timeworn misconceptions that retard the growth of world brotherhood, is that some men "do not want" the better things of life, and cannot use these things if given them; that there are men who would not want independence and self-government even if they could achieve them. This is the universal rationalization for exploiting dependent people. This is the excuse for consigning millions of the world's citizens to insecurity. This is the misconception that provides followers for Hitlers. This is the cause of world wars. These "inferior" beings are not directed to the Master who told men what *they must do for themselves* to become members of his family; they are "taken in" by Hitler, who promises to take and give them other men's possessions as a basis for belonging to his "super-family."

In the interaction between races or groups within races of different social and economic levels, this striving for identity with strength and security is not dangerous unless frustrated or misdirected. It is the essence of democracy. Without it, America and the world would atrophy. The Declaration of Independence and the Constitution would be memories of ancient glory.

An issue, here, is shall some men—white and black—

be content in economic and spiritual barrenness and insecurity, or shall all men—white and black—strive to be included in the democratic principle of the inherent capacity of every individual to achieve worthy living?

Segregation of races is not the issue. Segregation is not a social control but an economic delusion. It is a substitute for reality. It is used to delude one group of men into thinking that they have economic security because they are attached to the dominant group. The attachment is the substitute for actual security. It is a hangover from the days of scarcity of economic goods and services, when the few in power were forced to perpetuate themselves by jockeying the less favorably situated group of the dominant race over against the weaker race.

These misconceptions must give way to the demands of a new day. If there is to be world peace through cooperation, there must be world understanding among the world's races.

Identification with the security of greater strength is the goal of all men. It is obscured by the traditional practice of centering attention on imagined conflict between races. The interaction between black and white is used to obscure the interaction between groups of the white race seeking the same thing. Segregation provides a soporific, a false sense of security to the white group lower down in the economic scale.

This seeking identity with strength and power, seeking to belong to the group local, national or global which seems to have the coveted power and strength cannot be destroyed. It may become frustrated and produce a world of confusion. It should be directed to proper goals.

The challenge to a world emerging from a period of wanton destruction in a conflict brought on by the desire for security is to set up a criterion for identification with strength that all men can attain. This criterion will be the basis for enduring peace through world brotherhood. Race conflict is the result of failure to set the goal of true worth on the highest level—the level where there is enough power for all men.

It is human to strive for what men hold to be superior. It is not the striving but the goal that is set which brings men into head-on conflict. Hitler wanted the sun that never set on the British Empire. He would have to conquer the British Empire to get the same sun. His desire has brought death and ruin to precious human life and property. His super-race is facing the inevitable to those who set up false goals. This very emphasis that the world of Hitler places on super-race produces interracial conflict. If he and his Nazis had won the war, men would seek to be identified with them. If super-race is the highest goal of men, humans will attain it or destroy it.

Some men in hopeless frustration seek the dreamers' identification with strength in an escape into drugs and stimulants. Others seek power in charms and luck, or in attaching themselves to stronger personalities, or in identification with race and super-race, or in identification with wealth. All of these sources of power—real or imagined—are subject to the vagaries of fate.

Jesus gave us the one criterion for the security of power and strength that all men can seek without con-

flict. Men who gathered about the Master sought identification with him. The multitude said to him on one occasion, "Behold thy mother and thy brethren without seek for thee." He answered, "Who is my mother, or my brethren?" And looking at those about him he said, "Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

This is the true identification with power—power that endures when drugs wear off and charms fail, and friends forsake, and race is forgotten and wealth vanishes. The most powerful human being is he who ends each day with the satisfaction that he has done the will of God all during that day. This is the security that all men can attain—the power that all men can feel—the greater strength that all men can have. It is the only basis for world brotherhood. "For whosoever shall do the will of God" is the formula for world brotherhood that needs a fair trial. Men who live in China and Africa and Germany and the islands of the sea can belong to the same family, feel the same power, seek the same goals. They need never see each other, but they see eye to eye on the same principles and practices of daily living. They belong to the same social and economic family. They are identified with the strength that never fails. They can attain this goal without conflict.

The world has used for centuries, bases for brotherhood between men who have personal contact—the sharing of food and sex, the elemental urges of the animal. The urgent need at present is a basis for brotherhood between men who do not now, and may never see each other—the conception of brotherhood elevated above the Adamic hunger and sex level to a transcendent spiritual interaction between the world's two billion humans who cover the globe. The Master gave it to the multitude. It has never been given a fair trial.

What is the will of God? When does a man do the will of God? If the principles which the Master preached and lived are accepted, the answer is simple. Respect the sacredness of personality of every individual. Not only believe in his ability to grow into worthy living, but help him by cooperation in setting up the environment in which he can grow. Be fair and just to all men in all things. Exercise wise stewardship over the wealth of the world so that it becomes a means to an end, not an end in itself—a means to free men from fear and want—not the prime goal which few can attain. Recognize the urge in every man to be active in the field of his special ability and in the service of humanity. "Love thy neighbor as thyself"—not *more* or *less* than, but *as*. In terms of different races living side by side in the same community, state and country, what does it mean for you and me? (1) Face the reality of the world-wide nature of this interaction of differing groups—this striving for the security of identity with focus of power. (2) Set up the goal for striving that is attainable for all men—the only security without conflict—identification with the good life as defined by the Master 1915 years ago. (3) Recognize this striving as a normal process of democratic living—as the very essence of democracy itself and see the American Negro as a part of it not by tolerance but by the virtue of his

belonging to the two billion people of the world. (4) Have courage to feel a personal responsibility for doing something tangible to improve the quality of interaction between the white man and the Negro here and now.

In specific application to thirteen million citizens of color it means: The Negro will be recognized as a potential contributor to the spiritual and material wealth of his community. His school, his playground, his library supported by public funds, will discover and nurture his best abilities and interests and provide for his growth into a citizenship—mature in respect for himself and his fellows, in good judgment in all matters which involve him and his community, mature in health and mind and body. He will get justice weighed in the same balance in reward of punishment.

He will get wage in ratio to service rendered sufficient to maintain self-respect, sufficient to maintain a home in a house on a street in a neighborhood that ensures beauty in living. An America that can spend three hundred billion dollars in order that some men may perish, can afford to spend as much, that all men may live in the fullness of life. America is rich enough to have rich men; too rich to have paupers.

He will be permitted to serve his fellow men in the field of his special ability after this ability is developed and refined by education to the level of social and economic contribution. The tradition of occupational determinism by race instead of by individual ability is not within the living sphere of doing "the will of God." It is a hangover from an era of physical frontiers and scarcity of economic goods. It is not conducive to the mental health of men. It is no longer necessary. It is not the true expression of the glory and power of the great American people. Expression of the individual in the field of his best ability is essential to the well-being of individual and society. This includes activity in all areas of occupational living. It is essential to the highest level of production and purchasing power. It is sheer economy.

As a recipient of neighborly love, he would get proportionate consideration in all goods and services provided from public funds—schools, libraries, recreational facilities, medical and health services and utilities. He would likewise have proportionate opportunity for employment in publicly supported activities. He would participate proportionately in the planning and execution of all activities in which he is involved.

World leadership has the final opportunity to administer world affairs so that two billion world citizens can live and grow into a world family in which life is sacred, liberty a reality, and the pursuit of happiness unrestricted by needless impedimenta; in which satisfying individual expression precludes the urge to social conflict.

To continue to administer world affairs in terms of personalities—black and white, inferior and superior, Jew and gentile—will bring inevitable disaster. To administer in terms of function—directing the striving for expression of *all* individuals into channels that are personally satisfying and socially desirable—is the new pattern of statesmanship which may displace the old and bring the peace that men desire.

Understanding Germany

CHAPLAIN FRED DENBEAUX

To those of us who live within occupied Germany, it is rapidly becoming apparent that our administration has been halting and uncertain, and that it has proceeded without benefit of a clearly thought out policy.* To be sure there are two poles to our thinking; one, that Germany must be so controlled that she can never regain the industrial and military power to wage war again; and two, that in some way she must also learn the *mystique* of a democratic ethos. Yet national industrial power cannot be so sharply divided into pacific and war categories, and it is also possible, that a nation that does not have potential power for war, also may not have the basic power necessary for peace. Power, even in a defeated nation, must be commensurate with its economic importance to the world and to the possibility of its integration into the economy of its neighbors. In regard to the education for democracy of the German people, there is also a cynical contradiction in current analyses, which believe that the German spirit is something set apart and beyond the possibilities of redemption. These problems are further aggravated by the fact, that since we have all the power, and since Germany has none, it is a temptation for us to imagine that we can not only shape history, but that we can also create it. Although Germany has become a test tube in which the Allies experiment with the stuff of history, it is not true that victory over a nation is also synonymous with victory over the powers of history.

The combination of cynicism and arrogance, which is indicative of our present understanding of international relations, can only lead to chaos. The possibilities of power within history which heretofore was limited both by weights and balances, within history and by a law which was above history, has given way to a strange world in which conditioned men become, as a result of the fortunes of war, the unconditioned guardians of history.

The responsibility for our failure to clothe history with meaning is a burden that the Church must bear. We have permitted the doctrine of a sovereign God and the reality of the Incarnation to become empty of power and irrelevant to the life of the State. The State has accomplished its mission far better than has the Church. The State has fought a war to protect the essential rights of community. The burden of such a defense is always with the State, and it is right, therefore, to distrust the State because it does not behave like the Church. Yet it is at this point of history that the State is peculiarly dependent upon the Church. Only the Church can give to the State a conception of meaningful history, which will transcend the inevitable distortions of history due to the pressures and psychology of war.

But it is not at all certain that American theology is sufficiently grounded in an understanding of history, so that it can help the State to understand the responsi-

bilities of the immediate present. The liberal tradition, nurtured on rationalism and romanticism, has robbed the Church of much of its historical imagination. Pacifism, which was the sharpest and clearest expression of liberal theology, represents after all a disengaging movement from history. And our present lack of power and imagination is surely due to the fact that since history would not accept such a divorce, and since history drew us into a war from which both reason and faith rebelled, then we had to content ourselves with a war for which there was no reason, and in which there was no room for faith.

A rapprochement between the American and the European Protestant (German) Church will not be easy. Nor should the burden be placed on the German Church. Those in America, whose theological roots are more in the Enlightenment than in the Reformation, will not understand the Biblical and historical thinking of the new and emerging Church in Germany. Such a Church does exist and it lives as though its daily life were proving the resurrection. It is a Church whose thinking no longer has any convenient plateaus of human sufficiency on which to rest. The spirit by which it lived and died and rose again under the Nazis is establishing a pattern for life—that is, for a life which recognizes that it is constantly confronted by crises, and whose only answer can be an affirmation in faith. Those of us who would understand this new Church must re-examine our own thought. Perhaps the theological clichés of “love” and “spiritual,” and the superficial, and at times selfrighteous distinctions between good and evil, upon which we love to dwell, must give way to a deeper understanding of the daemonic character of sin and evil within history as well as a more humble understanding of God’s grace. It is easy to become self-righteous in victory. I am not proud of the first sermons that I preached to prisoners of war. By grace alone could they abide the quite subtle way in which they were chastised for not all having become martyrs in the face of Nazi idolatry and tyranny. It is also strange that so many of our chaplains have little humility before the real courage of some of our Confessional brethren. I know of one German chaplain who is continually hurt and amazed because American chaplains do not extend their hand to him. It is easy to understand why some chaplains simply become timid because of the sometimes arbitrary regulations imposed by the army. Still, when the ambassadors of the Church become so uncertain of their power and mission—then it is no wonder that, over here at least, we live in a situation of almost unrelieved despair, the condition of history in which the “I” ceases to be responsible because the “thou” has ceased to exist.

It is tragic that the Church should be so unsure of itself, so weak and fearful, just at the time when our country has become the greatest power in the world. If the Church does not proclaim a God of power, then America will find a ready substitute for the Lord of history in the power that is within itself. Already the

* It is important to remember that the mistakes within the military administration are simply reflections of the basic confusion within the mind of the Allied Powers.

combination of the Nazi dynamic, and our own uncertainty in regard to the strength of our determination, have given rise to a mountaintop-valley view of history implied in the idea of *unconditional surrender*. As time goes by it becomes easier to see the implications of this concept (perhaps originally necessary), and it also becomes important that such a slogan does not become an embryonic philosophy of history.

The further such a view is pressed, the greater will be the distance between the victor and the vanquished. If this psychology becomes enthroned, we can scarcely return to a critical view of history, which would help us to understand that Fascism has historical roots which can not be limited simply to the peculiarities of the German mind and culture. Already this intoxication with our power has permitted us at Potsdam to ignore certain economic and ethnological pressures which were the material bases of Fascism. Even some of the critical Poles here in Europe are dazed at the thought of bearing the responsibility for the exploitation of the industrial areas of Upper Silesia. And France speaks very glibly about security needs, while actually she drools at the thought of possessing such rich *colonies* as the Saar, the Ruhr and the entire Rhineland.

American idealism has always been embarrassed by the reality of "balance of power" politics. This seemed too Machievellian for the American innocents who, having been blessed with a wealth of raw materials, had little understanding of the pressure that made for imperialism. It is interesting, therefore, that the idealism of American political thought, and the "realism" of Nazism have coalesced upon one goal at least, the obliteration of any balance of power. And it is a further paradox that the state which sought to control the world should be defeated by a democratic state which became a "power" after the balance had been lost, a world in which the only authority became the conscience of the victor, a world in which the defeated had no rights precisely because it had no power.

If Germany is some day to return to the family of nations it is obvious that she must be given some hope. If she is to return with any confidence in a democratic politic, two things must be done. The idea that Germany is congenitally deformed must give way to an insistence that Germany has the possibilities of normality and health. There is little therapy in telling a neurotic that he is really crazy and that his situation is hopeless. Also we must persuade the German people of the value of the democratic life with more sincerity than heretofore we have been able to muster. We cannot therefore remain on the mountaintop. We must prove that we have some awareness of the dark valleys of life. Sincerity and self righteousness are incompatible.

But the rising arrogance of power, and the voice of despair emanating from disillusioned liberals and idealists, will not be checked until the Church again becomes aware of both the heights and the depths of history, and of Him who stands within the center of history and saves it from despair. One can hear today as many voices of despair as there are those who make excuses for the failure of the Church to capture the imagination of the world with a bold, persuading Word. Those of us who are over here, surrounded by the death and

decay of the war, the starvation and hunger of a continent, struggling against the cynicism which spiritual isolation breeds—we do not hear a strong Word coming from our Church. Indeed we are aware only of silence. Perhaps that is good. Perhaps we may believe that silence means that the Church is marshalling its strength, that it is preparing to speak, that through its own inner struggles, it too is undergoing a resurrection in order that soon the world shall hear "in power and in glory" the Word of our God who alone can undertake *the healing of the nations*.

COMMUNICATION

Dear Sir:

The article by S. A. Morrison in your issue of July 23, was stimulating by reason of its unusual insight into the social and political problems of the Near Eastern countries. One aspect in particular, to which he refers, deserves wider attention. The dangers which threaten the Christian and other minorities and Christian interests generally in the Near East, as a result of the rapid growth there of a narrow and aggressive chauvinism is, I believe, insufficiently realized. The sudden acquisition of independence and of half-assimilated notions of Western freedom and democracy has proved a heady wine for the Arab countries accustomed for centuries to subjection to the dead hand of the Ottoman Empire. One of the more violent manifestations of this new ferment was the massacre some years ago of thousands of Assyrian Christians by the Iraklis in the first flush of their independence. There are less ebullient but nonetheless definite signs of the revival of religio-nationalistic intolerance in the other Moslem countries of the Near East. Even in the Lebanon where there is a small Christian majority, there is widespread anxiety in regard to the rising Moslem tide. As Mr. Morrison indicates, the problem is not made any easier by the fact that while wealth and power are concentrated in the hands of the very few, the many are sunk in poverty, squalor, ignorance and superstition. He poses the question as to whether the Arab nations will reveal a spirit of selfish individualism and reactionary conservatism or whether they will carry out their claim to follow the principles of brotherhood, enlightenment and democratic equality. The omens thus far are not too hopeful.

With regard to the Palestine issue, the problem of the Jewish people is, as Mr. Morrison says, a world problem. It is one which the Christian world more than twenty-five years ago had already resolved to solve by giving to the Jews the right to return to the one country with which they have from time immemorial been associated.

Like Mr. Morrison, I shall not enter here into the question as to whether a firmer or more consistent policy might not have avoided the present unhappy situation in Palestine, but the justice of the solution envisaged in the Balfour Declaration and the Mandate has today been emphasized and re-emphasized by the horrors inflicted on the helpless Jewish people of Europe during the years prior to and since the outbreak of the second world war.

But here, too, we must be on guard against a nascent Arab imperialism which despite the vast areas given over to Arab rule as a result of Allied victory in both world wars, would seek to engulf also the ten thousand

square miles of Palestine. Justice and more than justice has been done to the claims of the Arab people. Civilized humanity has still to repay something of its debt to the Jews.

HENRY A. ATKINSON.

The World Church: News and Notes

Christians and Atomic Energy

Rev. Norman Goodall, London secretary of the International Missionary Council, writing in *The Christian World* on the problems of the atomic bomb, declares: "With each new gift there comes a new occasion for reckoning with life as a moral choice. This is always so. It is the daily experience of the Christian. And there can be no doubt that to-day mankind as a whole is confronted with an historic, epoch-making decision. In relation to war, will awareness of the frightful consequences of a sinful response to this discovery compel a final 'No' to war, together with such devotion to the re-ordering of society as will, in fact, make another war unthinkable? This is the moral challenge which confronts all humanity with this gift, and to-day the issue is clearly seen.

"We have something more to do than protest against the use of a new and more destructive weapon of war. We have to address ourselves to the unbelief which puts its final reliance upon any weapons of war, new or old. And we have to do so not in mere negation but in the faith—proclaimed and lived in spirit and in power—that there is available to obedient man the controlling grace which will guard us from the misuse of any of the secondary energies of the universe and reveal to us their application for purposes which will bless the user and glorify the Giver."

German Youth and Christianity

Chaplain David Cairns, of the British Army, writing on the German Church situation, in *The Spectator* (London), has the following to say about the spiritual situation among the young people in Germany: "The young people from sixteen to thirty are the greatest problem. And it is precisely here that the Church leaders are most hopeful. Dr. Hertrich of Hamburg, Dr. Wilhelm Stählin, Bishop of Oldenburg, and Dr. Hans Lilje, Assistant Bishop of Hanover, all men of great authority and experienced youth leaders, agree on several points, quite independently of each other. Firstly, Nazism has not struck deep spiritual roots among the German youth. Secondly, there are very few among the youth who have been so irretrievably ruined mentally and spiritually by Nazism that there is no hope for them. Thirdly, in their very ignorance of Christianity there lies a huge opportunity for the Christian cause. Ex-Nazis will listen with a freshness and intensity of attention to Christian teaching and preaching which startle the preacher. Dr. Stählin said, 'When I was a young man I often wished for the chance of talking about Christ to young people to whom the whole thing was absolutely new. Today I have that chance, and it is quite as thrilling as I ever hoped it would be.' 'There is,' said Dr. Lilje, 'a great desire for objective and scientific knowledge among our young people, and a desire for truth of which they have long been starved.'"

British Protestant Weekly Urges American Leadership on Jewish Question

American leadership in "demanding that the question of the Jews should be the common responsibility of all powers which fought and overcame Nazism," was urged by the *Christian World*, a leading Protestant religious weekly.

The journal expressed its views in commenting on President Truman's recent appeal for action to alleviate the plight of the uprooted Jews of Europe.

While "there is no moral obligation on the Allied powers to promote Zionism," the *Christian World* asserted, "there is a perfectly clear obligation on the Allied powers to find some home for the remnant of a martyred race."

"We are tempted to say," it added, "that if no joint action is taken, it would be better for Great Britain to take the risk of trouble with the Moslem world, and then call on the Allies to give any needed help in suppressing disorder. Risks have to be taken in politics, and if ever risk was justified on the grounds of common humanity, this seems the proper occasion for it."

The *Christian World* further declared that "if a decided Palestine policy is too dangerous, surely there is room in the vast expanses of the British Empire and of Truman's own country for a home for the miserable victims of man's inhumanity to man." (R N S).

Jewish Congregation in Holland to Help Rebuild Catholic Churches

The Jewish congregation in Maestrich, Holland, whose own synagogue was virtually destroyed during the war, has contributed about \$800 toward rebuilding damaged Catholic churches in the Roermond diocese. The gift was presented to Bishop Joseph H. G. Lemmens as an expression of gratitude for aid given to Jews by the Catholic clergy and laity in the Limburg province during the German occupation. (R N S).

Message of the German Evangelical Church to the German People

At the conference of the Evangelical Church of Germany held at Treysa from August 28 to 30 under the leadership of Bishop Wurm, President, and Martin Niemoeller, Vice-President, the following message to the German people was adopted:

"The judgment of the wrath of God has descended upon us. The Hand of God lies heavily upon us. It is only through the mercy of God that we have not been destroyed altogether. Those who knew the work of God have feared His wrath and saw it approach. They suffered in that knowledge.

"Today we confess that long before God spoke to us in His wrath He tried to reach us with His word of love, but we did not listen. Long before the churches were buried in rubble, pulpits had been desecrated and

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prayers grown silent. Shepherds left their folds and let their people die from thirst. Congregations deserted their pastors.

"Long before the mock-order of the 'Reich' broke down, justice had been perverted. Long before men were murdered people had become mere numbers and therefore nothing, and he whose own life is nothing does not have much difficulty in destroying life. He who despises love will not fight for the rights of others, and he does not care about men being seduced, nor does he hear the cries of their torture. He lives and talks as if these things were not happening. He shys away from his responsibility—as both Christians and non-Christians did. He tries to hide behind the commands of man in order to escape the judgment of God. This lie has become our death. Fear of suffering has brought about our boundless suffering.

"But in the midst of the shortcomings of the Church and the nation, God gave to men and women from all confessions, classes, and parties the strength to rise against injustice and tyranny; the strength to suffer and to die. Wherever the Church took its responsibility seriously, it called attention to the commandments of God, calling lawlessness and crime by their names. It spoke up against the crime of the concentration camps; it spoke up against the mistreatment and murder of the Jews and of the sick; it tried to prevent the seduction of youth. But the Church was pushed back into the church auditoriums like into prison. Our people were separated from the Church. The public was not allowed to listen to its word. What the Church proclaimed, nobody was allowed to know. And then came the wrath of God. He took from us what man tried to save.

"The Church has also cast off oppressing fetters. The Church hopes for a new opportunity to proclaim the

Gospel and to reorganize. The previous captivity has ended—in that fact we rejoice. We stand before Evangelical Christendom and call pastors and congregations to build anew the Church. We call to our nation, 'Turn again to God.'

Australian Presbyterians Approve Federal Union of Churches

Plans for federal union with the Methodist and Congregational Churches were approved by Australian Presbyterians at their General Assembly. The action is regarded as a move toward corporate union after a period of preparation and education.

No doctrinal points are involved in the agreement between the three bodies, and each church maintains its own identity while cooperating on such matters as education, missions, and social services. (R N S).

Rumanian Orthodox Clergy to Hold Reconstruction Conference

A two-day conference of Rumanian Orthodox clergy to discuss the role of churches in reconstruction of the country opened in Bucharest on October 16. The conference also discussed relationships between the Rumanian and Russian Orthodox Churches.

Premier Peter Groza and other government officials attended the conference, together with representatives of Orthodox churches in neighboring countries. (R N S).

At its annual meeting, the sponsors of CHRISTIANITY AND CRISIS decided to initiate a special Dietrich Bonhoeffer Fund.

Bonhoeffer, one of the promising leaders of the Confessional Church of Germany, was executed, together with a brother and two brothers-in-law at the end of April, 1945. He was a consistent and heroic defender of the Christian faith against Nazism and spent three of the war years in jail. His aged parents are left with ten fatherless grandchildren.

The purpose of our fund is to express our sense of unity with, and obligation to, the family of this Christian Martyr, and to bring some immediate security to his family. Further details of his life and work can be had upon request.

Checks should be made out in favor of the World Council of Churches and sent either to our address, or to Dr. Henry Smith Leiper, Secretary of The American Committee for the World Council of Churches, 297 Fourth Avenue, New York 10, New York.

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Harold L. Trigg is President of the Elizabeth City State Teachers College, Elizabeth City, North Carolina.

Chaplain Fred Denbeaux, a pastor of the Evangelical Reformed Church, is now with the American Occupation Forces in Germany.